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Gesamtwissenschaft des Judentums (1910). The present volume is not a translation of the last-named work, but a treatment of the same subject in English on a somewhat different plan and scale. In the task which he set himself in these two volumes the author had no predecessors. Excellent studies exist in different parts of the field, chiefly from a historical point of view; but no attempt had hitherto been made, either on the conservative or progressive side, to cover the whole field systematically.

Dr. Kohler has long been recognized as one of the leaders of the progressive school in American Judaism, and it is from this point of view that he has written the volume before us. Conservative, or, as they would prefer to be called, orthodox, Jewish scholars, will probably regard the book in the same light in which a Catholic theologian looks on a treatise on systematic theology by a somewhat advanced Protestant. A presentation of Jewish theology from a liberal standpoint is as legitimate, however, as a corresponding presentation of Christianity. The reader must in either case keep the standpoint in mind.

The three main divisions of the subject are "God" (God as he makes himself known to Man; the Idea of God in Judaism; God in Relation to the World), "Man," and "Israel and the Kingdom of God." The historical development of Jewish doctrines receives full measure of attention; the author accepts the main results of modern criticism and makes free use of the investigations of Christian scholars. Christian readers, who it is to be feared are in the habit of thinking that the history of Jewish thought ended in the Talmud — if they do not make it end in New Testament times — will find the treatment of the mediæval and modern developments especially profitable.

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THE RELIGIOUS THOUGHT OF THE GREEKS FROM HOMER TO THE TRIUMPH OF CHRISTIANITY. CLIFFORD HERSCHEL MOORE. Harvard University Press. 1916. Pp. 385.

This book is based upon lectures delivered in part before the Lowell Institute in Boston and in part at five colleges in the Middle West. In its ten chapters it covers a period of over a thousand years, and, as its title implies, it deals, not primarily with the material side of religious origins, cults, and mythology, but with the higher ranges of Greek thought, philosophical, ethical, and theological, and thus stands in a class with such books as Campbell's *Religion in Greek*

Literature rather than with Farnell's *Cults of the Greek States* or the work of writers like Miss Jane Harrison. Within such restrictions the work undoubtedly gains by the exclusion of much controversial material, yet one feels that for the general reader, with little access to the voluminous literature of the subject, a brief introductory chapter on origins (like that in Farnell's *Higher Aspects of Greek Religion*) might have been helpful.

While the lecture-form, which has been largely retained, has the disadvantage of at times making rather sharply drawn divisions of theme, it has the merit of allowing frequent and well-balanced summaries of the contributions made by Homer, Hesiod, the Orphics, Plato, and the rest, to the slowly advancing and gradually purified stream of religious thought and experience. Thus viewed, the whole course of Greek religion appears as a sort of *præparatio evangelica*, and the author well emphasizes the fact that the fundamental beliefs of early Christianity — revelation, faith, mystic union with the divine, and salvation — were presented to a Græco-Roman world to which, partly through Greek religion and partly through Oriental cults established in the West, these ideas were already familiar and welcome. The final step was for the new religion to be embodied in the garb of Greek philosophical thought, and thus Christianity was not merely the death, but in a larger sense the consummation, of Greek paganism. In this aspect, more often treated in works on early Christianity than in those on Greek religion, Professor Moore's book should prove of great value to both clergymen and others interested in the Greek elements in Christianity. With no claims to originality — and unproved views would be obviously out of place in such a work — it strives to set forth, in clear, untechnical language and with a sound sense of proportion, the essential and well-established facts. The seventh chapter, on the victory of Greece and its religion over Rome, and the eighth, on the spread of Oriental cults in the western Roman empire, at first sight appear to interrupt the course of the narrative, but each is important in its contribution to the final result, and the latter is especially welcome as a description, by an expert in the field, of some of early Christianity's more important parallels and rivals. Indeed, were any fundamental criticism to be made of this sane and readable book, it might perhaps be the wish that it might even more clearly set forth by its title the importance in its plan of that Christianized Hellenism towards which Greek paganism is seen to move.

ARTHUR STANLEY PEASE.